

Question: (Suzanne Smith) I haven't been able to prepare in the mornings. Have tried to prepare the past three mornings in the park. Described what she tried to do: Relax, sense her limbs (confusion expressed between relaxation and sensation) tried to be open, to look around in this collected state and retain it (but could not do both simultaneously). Attempt lasted fifteen minutes.

Answer: Make an end to it; either reach a satisfactory place or else admit you can not work. But when you say you can not work, you take on the obligation to work when you can. Don't let things happen; it is wishy washy. How to start: as you walk to the park try not to have thoughts that interfere. It is like going to church; cast a shadow beforehand, as if you enter into the presence of something else, something extraordinary. I would like to have an experience of a different color. For that I must be reverent, I must have respect and awe. Walking to the park is like stirring in your sleep. You have premonitions that you will wake up.

When you sit on the bench, you must have the proper attitude. Now, I wish to do an exercise. You must say I. Don't let it just happen. This I is strong enough to sway my interest to do something out of the ordinary, to become open to something else. It is not a question of trying to become open afterwards. You must become open while you sense, then you can receive. Relax your whole body. Go back to parts that are still tense. When you detense your shoulders maybe your face will become tense again so you have to go back and forth. You can not reach a state of one hundred percent relaxation but it does not matter. Now I sense. I become aware of the existence of parts of my body. It is a statement about a certain part of me. I direct my attention to the part that I sense as if nothing else exists. Sensing belongs to the physical body and engages your mind in order to free it to see yourself impartially. Sensing exercise gives me a taste or a glimpse of being objective to a part of myself and recording it in my head. Something of me becomes independent of the condition of the object under observation. The method of becoming aware is to be objective to myself. The way of doing this is to start with sensing. If I try to observe myself totally, I haven't enough attention so I take small parts. Then I can develop the faculty of observing without being identified with the condition of that which I observe. Sensing is something I do not know. I always mix it with my feelings.

Now, something that wished to do the exercise, through sensing, has become separated from my body. Collectedness: I become interested in that what exists as body, expand it, see the totality of my body, its tensions, posture, facial expression, emotional posture, and thought processes which are closely connected with my wish to do the exercise. When I am collected my physical body is not tense but open, my emotions wish to continue and my mind provides ~~xxx~~ me with the information on the method of how to wake up. Try not to have associations and other feelings. Try to remain collected. Maybe it will be necessary to close your eyes, saying, almost as a rosary: I AM. Emphasize I which is this part and Am which is the other part. Individuality as the possibility of the outgrowth of I.

I can't avoid that my ears hear sounds. I must be continually subject to them, but I can prevent them from going further. When I am collected it is to be in tune with the Infinite, in which one is almost separated from life. At that point, stop the exercise. The preliminaries have now

culminated in a state of being. All throughout, maintain your wish to continue for it is almost automatic for one to wish it to be over. I must do it because I feel it is necessary to maintain my life. Then say "Thank you God." Then you walk back in a different state. Think how it might be for the rest of the day. Everything you have gained will be taken for it will rub up against your ordinary life. There are ~~two~~ ways to avoid it: 1) Make sure that it is so intense that it does not stay on the surface, that I digest it, 2) When I know I might lose it, I should be forewarned and become a guardian, responsible. When you are back home then go back to your ordinary life.

An exercise for everybody:

The totality of all attempts during history, regarding religious thought have collected and are represented by certain conditions in the atmosphere. Each of the four religions represents a concept. There are four different places or clouds of knowing and can be used by those who know how to use them. First I take Christianity, whatever I know about it, which is represented by something in the atmosphere. I sense my right arm as if it is under the influence of that. It now affects my right arm as if that material could enter me through my right arm. I do the same for my right leg and the Tibetan religion, my left leg and ~~the~~ Mohammedanism, my ~~right leg~~ ^{left arm} and the Hebrew religion, the totality of me now being influenced by all the religions of the world. Study a little about these religions if necessary. Relate yourself to this, as if you wish to be influenced by things that you are never influenced by in your ordinary life, as if you want to steer your life by that which is ~~also~~ astrologically correct. This is real star astrology, it is music of the spheres. These ideas are not from our solar system. They belong to the Milky Way and it is from there that I wish to receive influences. Even if I live on Earth, do I really belong to Earth or do I wish to join into a super effort.

The five laws of objective morality:

One, two and ~~three~~ are about my three centers. I have to learn my obligation to myself in my three centers. Number four is in relation to other people, that I can understand them and help them fulfill their purpose and obligation. It is sociological. Number five is cosmological. I realize the conditions of the Earth in relation to the Milky Way and realize I have a purpose to fulfill in wishing to help His Endlessness in the maintenance of the Universe.

The seven ~~back~~ steps of development:

4 and 5 represent the development of Keshdjan body.

6 and 7 " " " " Soul Body. Four and ~~five~~ six are not permanent but are stepping stones. Number 4 is Do Re Mi of the second body. If I overbridge Fa I become number five and also impermanent as number six.

If I could live with the idea of dying then perhaps I could become free. I could live that way provided I really want it. It comes with realization and enlightenment. There are forty days after the death of the body in which certain things can take place. It can be helped by the efforts of people still on Earth.